

ANTI-SLAVERY BUGLE, SALEM, O.

COMMUNICATED.

A Word of Cheer--The West--Douglass and his English Friends.

Correspondence of the Bugle.

PHILADELPHIA, June 10, 1849.

My Dear Friend: A hearty success to you in your new field of labor. May the Bugle thrive under your hands, and subscribers spring up in rapid succession from the woods and plains of beautiful Ohio. I read the little sheet, and learned to love it, when I was sojourning for a time in Columbus. Its unmistakable tones were then just beginning to be heard through the unbroken forests. The great West needs both warning and encouragement. "The Great West!" what a magic effect these words have on me! Breadth of land, fertility of soil, true democracy, large heartedness, come to my mind when I hear them. Even a residence of two years in a pro-slavery town in southern Illinois has failed to destroy the illusion. In some way broad and generous influences did seem to be long there, however much they were cast in the shade by the immediate power of old habits; for how was it possible in the midst of such natural scenery, such rivers, such forests and prairies, to be mean, infamously mean, to be just only to persons of a particular complexion, and grievously wrong all others? Could it be that the God who made the West had

"Touted the lofty land
With little men?"

No—it seemed to me that the Western Heart only wanted some liberal instruction, or, indeed, a few strong hints merely, to clear away the cobwebs of superstition and ignorance. I used to picture to myself Illinois and Ohio in the strength of their early youth putting on the white robes of Justice—aye, and hastening, as only the noble know how, to bind up the wounds they had so blindly inflicted. It certainly is easier to maintain free opinions in those States than with us. Men are more independent of each other. Public opinion does not press with so compact a force. Even imported sectarianism I found to fade away considerably, except in the case of those who were hired to retain it. Is it not marvellous that men and women do not more readily perceive the beauty of espousing and supporting the truth, the unpopular truth? Why, the fluting down with the current is no life at all—mere vegetation. Those only truly enjoy life who represent Progress, who work to the extent of their ability in order that they may leave the world at least a little better than they found it. The heart also grows with the giving, courage with the using, and no feeling is more pleasant than the consciousness that this year we are more brave, more intelligent and energetic, than we were last year. It assures us of perpetual progress, and thus when we help others we help ourselves.

Independence is a capital thing, but it is not indigenous in every soil. It needs cultivation. I have seen young women of naturally timid and reserved constitutions impelled by conscience to an expression of unenviable truth. At first it was done with fear and trembling, and an effort which nothing short of a sense of duty could have aroused. The second attempt was much less difficult, and so on, till finally, having deliberately assumed the cross and determined to be faithful in all things, the cross ceased to be a burden, ceased to be anything but a source of inward health and strength, and their daily lives a means of growth to observers. A firm advocacy of the right will command respect, may at first be a sneer. We mistake the meaning of appearance. Sneers are used where arguments are scarce. They get worn out in time. In a neighborhood, for instance, where one soul is awake to the truth of Anti-Slavery, at first conservative and proper persons, who have been accustomed to have their thinking done for them, are surprised, shocked that any one they have associated with should be so vulgar as to advocate the rights of black people, who they have been led to suppose, had no rights. They are really both grieved and astonished. But the light that has glowed into this soul grows not dim; on the contrary, it increases. He feels in his inmost heart that he wields a weapon whose edge can never be turned; that he is stronger in having truth on his side than the entire neighborhood without it. His eye beams with hope, he will "never strike sail to a fear." He proves his faith by his works, and why, the constant dropping of water wears away stones; and so with pro-slavery prejudice—it yields, inch by inch, it is true, but at last the very citadel is won.

You will scarcely believe it, but I began this letter simply intending to tell you about a visit we had lately from FREDERICK DOUGLASS and his English friends, and to make a few remarks on the disgraceful treatment they experienced at the hands of the Captain and passengers on board the Alida, coming down from Albany to New York. If I have not kept to my story, you must attribute it to the fact that I am a woman—and you know the celebrated Dr. Potts, of St. Louis, says that we have no power of connected reasoning, and, indeed, very little solid intellect of any sort, and hence I could not keep to the point. He did say that we could write letters, but he must have meant short paragraphs, made up of odds and ends, and pretty sentiments, consequent on the extreme amiability he at-

tributed to us; not, I think he said, "a little lower than the angels!" The compliment is antiquated, I've no doubt, but Isaac said the same to Rebecca when he lifted her off the camel; but you would still advise gratitude, would you not?

Well, of Douglass and the ladies, I would observe, to begin with, that the latter are warm friends of Frederick, who in Europe felt honored by his acquaintance, and delighted to extend to him the hospitality of their home. They are educated, accomplished women, having not only a genuine self-respect, but the additional strength and calm unquestioning sense of the right to independence which a superior position in society in England always ensures. They have been lately traveling on the continent, in Austria, Germany, &c., and are now making a tour of pleasure in the United States. Judge, then, my friend, of what their first impressions were on reaching the Model Republic. As the elder of the two described to me, in a most graphic and simple manner, their journey across the ocean and first introduction to American prejudice in the Franklin House, in New York, I cannot do better than give you a brief sketch of the same, only regretting that I have it not in my power to convey, at the same time, the appropriate gesture and varying tones of voice in which this new and (to them) extraordinary experience was related.

The Captain, then, of the Sarah Sands was a delightful man, just the one to make the passengers forget the length of the voyage, which was, as you may remember, very long, from the fact that a cylinder burst, and they had no duplicate. They were two weeks behind time. The sixteen cabin passengers, with their cheerful Captain, had what we call "grand times," notwithstanding the delay, and laid many plans for social reunion, &c., when they should have reached port. One gentleman had heard Mr. Douglass, and admired him vastly; so our friends were enabled to talk over events and exchange opinions, as we all so love to do when we meet others who appreciate those whom we "delight to honor." Reform both in Church and State was discussed in council during the voyage. All went on swimmingly, and long before the ship reached New York it was decided that they should all put up at the same hotel. It was an understood thing that Mr. D. was to meet the ladies on the arrival of the steamer, but her tardy arrival disarranged plans, and two or three days elapsed before they met. The mutual interest felt in the character of Douglass, made him, to a certain extent, the theme of friendly conversation; when he reached refined American ears that a colored man (Oh! shocking to relate!) was expected to call on some of the boarders in that hitherto unpolluted house. "There were side looks and whispers, doubtless, long before our unsuspecting friends became aware of the fact, for they, all uninspired as they were, labored under the impression they should never realize anything of this vulgar prejudice which they had heard of by better and newspaper. It did, no doubt, exist in some other and lower sphere, but they—their position was well known, and as to Mr. Douglass, he ranked far above the boarders at the Franklin House—he was a man of genius, one of nature's noblemen! At last a faint rumor reached them, cautiously and timidly expressed, that "it would not do here"—that "it was a question if Mr. Douglass would be admitted into the house, that certainly he would not be permitted to take a meal at the table." It was considered "very much out of the way," &c. You see they did not treat the matter after the manner of the N. Y. Express at first, but were very tender, and, as I said, cautious. "Milk for babes," you know. "When they had been in the country six months they would view things very differently," said old English friends when they sought in their perplexity. No insinuation could be more insulting than this; as if six months in the Model Republic was sufficient to divert them of common sense and common humanity. "Oh! but," they persisted, "we had no more idea of the thing than you have when first we came. We invited Mr. —, a most gentlemanly person, to our house very frequently; he was a most gentlemanly and intelligent person, but"—had he swindled his host out of his property? "O no, but they had gotten over all that, felt quite otherwise—it would not do, as he was colored, in this country." The darkness was becoming visible. The fellow-passengers who had entreated lengthily visits, the delightful Captain who had been a father to them, became by degrees inoculated with the disease, or rather, instead of presenting a bold front, yielded to the American chimera called "public opinion," forgetting that they themselves ought to have been the public opinion. On board the steamer such views would have been ridiculed, but now they insinuated, in a hesitating, apologetic tone, "really—that is—my dear Madam—I—oh I think it inexplicable—but, then, I assure you—that is—my dear friend, the people here have most peculiar prejudices," &c. "Very well," our friends answered, "we will change our boarding house to where we can receive our guest." In the wealthy and populous city of New York, such is the subserviency to the prejudice against color, that this was no easy matter. Meanwhile Douglass arrived, and was allowed to meet his friends, not in the public parlor, wherein they

directed he should be ushered, but in a private parlor which, nevertheless, was not private, since two individuals were stationed there to report on the extraordinary event of three friends meeting, one of them being some shades darker than the others.

Our English friends were not lenient persons to bend with the breeze. They lived through it, and improved in health. After the New York Anniversaries they accompanied Douglass to his home, and returning to Philadelphia, where D. was called to deliver an address, they found themselves on board the Alida. On the ringing of the dinner bell, they descended and seated themselves at the table. Soon murmurs of disapprobation filled the cabin. Some southerners were on board, to whom the proximity of a dark skin is on all occasions peculiarly obnoxious. The steward ordered Douglass to leave the table. He asked for authority, and after considerable insolence, the Captain, mate and others came rushing down, using foul language, and declaring they would have no "niggers" eating with white people on that boat. Resistance was vain. The ladies were indignant in the extreme, and when Douglass was refused a hearing, the elder of the two stepped forward and asked, "will a lady be permitted to speak?" There was a pause, and she continued, "I have long heard of the chivalry and courtesy of the Americans with some incredulity, but now I am satisfied of the truth of it, since you have even carried it so far as to deprive two English strangers of a meal." I may not have given the words, but barely the sentiment conveyed. They then left the cabin, for of course they would not remain if their friend was excluded; and on their leaving, the vulgar crowd gave three cheers for them. They had then to remain without food from early dawn till night, the steward even refusing them a cup of coffee and the bar-tender refusing to sell them the smallest biscuit. The ladies were suffering from exhaustion; and with shame be it said, not one passenger on board that boat had the humanity or the courage to raise his voice in behalf of justice.

Yours, truly,

G. M.

To the Rev. Mr. Greer.

ORANGETOWN, June 30, 1849.

Dear Sir:—The hour for meeting has arrived. I look from my window and see numbers going to wait on your performances. Shall I join the multitude, or take a course almost unprecedented—stay at home and write to the minister, in strong terms calling in question the propriety of his course!—What presumption! Why, the ministry claim from the people "a respect above that which they cherish for other men"—that "they should not seem to place themselves on a level with other men, their fellow-citizens"—that "the throne of a king is a high place, but how much higher the pulpit;" higher, because its occupant is directly called of God to instruct the people. Nay, to act as "Pastor," "Shepherd," or "General," as the case may require. What, then, have the people to do but to hear, receive and obey? My apology for writing you without so much as an introduction is, that you set yourself up as a public teacher. I will claim the right of the people to approve or censure the course of the ministry, though they deny that right, and personal acquaintance with all cannot be expected. But what is my apology for such plainness of speech? I answer: poor, ignorant, down-trodden, starving, lacerated, oppressed and bleeding humanity. "Oh, would to God I felt for humanity more—would that I could offer up self on that sacred altar!—But how selfish is man."

But, sir, I will not detain you longer with preliminaries—I will prefer my charge, to wit: that the popular Churches of this land, and particularly the priesthood, are the great barriers in the way of the spread of a pure Christianity, and the elevation of the race, and that this has ever been true, particularly of the clergy. And how does this fact hurt to the wind as utterly false and groundless the claim arrogated by the priesthood, that they are commissioned of God to be guides and instructors to the people. Were this claim just, would we find it true that those out of the church often originate and push forward reforms in spite of and against the ministry, receiving meantime their censure, their anathemas, as "infidels," "heretics," &c., till it becomes popular and "judicious," when your order fall in with and embrace it! Says the celebrated Rev. Albert Barnes, speaking of the Temperance reform—"The struggle was arduous and long. The church stood in the way of the progress of the reform, and still stands in the way. Mortifying as is the fact, I consider the habits and opinions of ministers and members of churches as presenting the most serious obstacle to the progress of the cause, and it is only by the extraordinary movement out of the Church that the deficiency is to be made up. The same remarks may be made of all other reforms—the liberation of those in bonds," &c. I might quote from other authority, but why stop to prove an admitted, or, at least, notorious fact? But on what principle shall we account for this fact? Not certainly that God calls to the observance of this course.—No, sir, it is in observance of the requirements of popularity and pecuniary interest.—Yes, sir, and if there be a judgment it will reveal it! What is the distinguishing fea-

ture of Christianity, if it be not love to God and our fellows—doing to others as we would that they should do to us—helping such as want help—raising up the bowed down, supporting the weak, comforting the broken-hearted, visiting the widow and fatherless—being a pattern of good works—not loving in word, but in deed and in truth—by good works glorifying God, &c., &c. Now, if you really believed and felt what you profess, would not your very soul go out in love and desire for the poor oppressed of our land, for enslaved, battered, beaten and bruised humanity? And how would you appeal to the people on this subject, demanding of them by the love of God and the tortures of slavery that they bestir themselves in this matter.—You say to the sinner, "there is no neutral ground—he that is not for us is against us." I apply the same principle to yourself. You do not open your mouth for the dumb—you are his deadly enemy. You are his enemy for another reason. You are a spiritual teacher; you propose to tell the people all that is necessary to be known and practiced in order to salvation. You don't tell them they must discountenance and disavow slavery in order to that result; therefore you do not believe it. Therefore the people do not believe it. Why, the minister tells us all that is necessary to get to heaven, but he says nothing in regard to this matter; hence it is of little or no importance. Nor is this all.—Why is the Baptist house in this place barred against the advocate of the poor bleeding bondsman? Yes, sir, answer! Who doubts but if you were an open advocate of the slave, and said "open," it would be done? But, like the rest of the craft, you cry "Infidel," and the doors are shut! Yes, you labor untruly to impress upon your hearers the infinite importance of the dogmas peculiar to your sect, while "every thing touching live human welfare" is left out of the question! I asked a deacon of your church the other day if he thought the Baptist house could be had for a discourse showing that the Gospel requires the overcoming of evil with good under all circumstances, and he did not know!! The pulpit had never taught it, and how could he but apprehend opposition? Men are weltering in each other's blood, and the pulpit furnishes the chaplain to sanctify it as Christian! And so it will be till the "Infidel" and "Pagan" have labored and struggled in opposition to, and against the Clergy; till war, slavery, &c., shall become unpopular, when the ministry will come to our aid. You know you ought to preach against these sins, but you will not, and the reason I have indicated above. But the slave you must meet. If you care not to meet him a free man here, he must confront you at the Judgment! The account of the battle field, too, must then be settled.

With due respect,
E. F. CURTIS.

67—Mr. Townsend has our thanks for the following letter, addressed to the former Editors of the Bugle. Will he oblige us by sending, at his earliest convenience, a copy of the Report to which he refers?—Ed. Bugle.

Letter from Dr. Townsend.

ELIZABETH, June 19th, 1849.

Editors of the Bugle:—The last number of your paper contains a letter addressed to me, which I suppose would have been unnecessary had you been in possession of all the facts in the case. The Disunion petitions entrusted to me last winter were duly presented and read to the House, and, after protracted discussion, referred to me as a Select Committee. Before the close of the session I presented to the House a lengthy report, containing reasons why the prayer of the petitioners ought not to be granted. This report the House refused to print in separate form for the use of members, and the Standard being already suspended, the report did not find its way into the city papers. It was left with the Clerk of the House, and will appear with the Journals and other reports of the session, now I presume nearly ready. I believe I did not receive any number of your paper during the past winter, and consequently was not aware that you had in any manner called my attention to this subject.

Yours truly,
NORTON S. TOWNSEND.

GOLD.—\$1,000,000 worth of gold dust was brought to the United States by the steamer Panama, which arrived at New Orleans on the 11th inst. Capt. Forbes, a passenger, says that the marvellous stories respecting the abundance of gold are not at all exaggerated, but, on the contrary, fall far short of the reality.—The limits of the region in which the precious metal abounds are becoming more extended every day by new discoveries. Pieces of gold weighing 80 ounces are not unfrequently seen in San Francisco, while specimens weighing from two to four ounces are common.

REV. W. B. TAPPAN, formerly of Cincinnati, died a few days since at Needham, near Boston. He was the author of many poems which have appeared within the last sixteen years in many of the religious papers of the country.

MEXICANS AFTER GOLD.—30,000 Mexicans, in regularly organized and armed parties, are on their way to California.

ing liberty for the captive, virtue and intelligence to those of their own sex. Therefore, Resolved, That the women of this meeting be specially invited to aid in the accomplishment of its object, and unhesitatingly come to the platform.

James Barnaby, Oliver Johnson, and others, addressed the meeting on the subject of Finance, which occupied the remaining part of the morning session.

AFTERNOON SESSION.

On motion, K. G. Thomas, Sarah Coates, Truman Case, Mercy L. Holmes, Alex. Glen, Nancy H. Steadman and Allen Hisey, were appointed a Committee on Finance.

Oliver Johnson offered the following, which was adopted with but one dissenting voice:

Resolved, That we hereby pledge our honor as individuals, and as a Society, to pay the balance of the debt incurred by the Executive Committee, in conducting the cause during the past year.

On motion, the resolutions from the Business Committee, which were laid on the table in the morning, were then taken up, and No. 1 adopted without discussion. No. 2 was discussed by Oliver Johnson, H. C. Wright, and John Knox, at considerable length; after which a Song, "Hark! a voice from Heaven proclaiming," was sung.

Geo. H. Marcher continued the discussion in the negative. The resolution was adopted with but few dissenting voices. No. 3 was taken up and advocated by Jno. Knox, H. C. Wright and others, with considerable animation. Adopted.

The following preamble and resolution were passed:

Whereas, In consequence of the oft-repeated charges, on the part of Politicians, that the Dissenters are afraid to meet them in open and fair discussion of the pro-slavery character of the U. S. Constitution, but always crowd it off until the last of the meetings, when the audiences are about dispersing; therefore

Resolved, That the resolutions, No. 7, 8, 12, as reported by the Business Committee, be made the order of the day for to-morrow morning, at 9 o'clock, to which time this meeting now adjourns.

MORNING SESSION.

THURSDAY, June 21.

B. S. Jones offered the following:

Resolved, That this meeting adjourn at 12 o'clock, and after a recess of one hour, take up for consideration the interests of the "Anti-Slavery Bugle," adopted.

Resolutions, No. 7, 8, and 12, as ordered, were then taken up and advocated at some length by A. Cowles, and S. Myers, and opposed by H. Preston, followed by H. C. Wright in the affirmative.

Pending the discussion, the meeting adjourned.

AFTERNOON SESSION.

J. W. Walker, offered and advocated the following resolutions, which were adopted:

Resolved, That the Anti-Slavery Bugle, from the commencement of its existence, under the management of its late Editors, BENJ. S. and JANE ELIZABETH JONES, has proved itself a powerful auxiliary in the cause of human freedom, by its bold and fearless enunciation of those great principles which distinguish us as a Society. We deem it, therefore, a duty we owe the friends who have just retired from the editorial department, to express the satisfaction their course has afforded us; and to tender them our best wishes in that sphere in which they shall in the future move.

Resolved, That we welcome to our midst and to the Editorial charge of the Anti-Slavery Bugle, the long tried friend of the slave, OLIVER JOHNSON, whose hands we are resolved to strengthen, and whose heart we are resolved to cheer, by doing all we can to extend the circulation of our organ, so that hundreds and thousands who are still wedded to a corrupt Church and man-crushing Government, may see their false position, and ere long be found doing good service on the side of humanity and justice.

Resolved, That we feel deeply affected by the kindly sympathy manifested to us by our Eastern friends, in Pennsylvania and elsewhere, through our much respected friend JAMES KELLY FOSTER, in furnishing means to pay the salary of the Editor of the Bugle for the ensuing year; hoping they will realize the truth uttered by one of olden time, "It is more blessed to give than to receive."

Resolved, That as intelligence has been received on this side the Atlantic, that JOSEPH BARNABY, of England, the intrepid and bold Political and Religious Reformer, whose labors have done so much to overthrow political and religious despotism in that country, is about to visit this; we tender him the assurance of a hearty welcome, feeling confident that the man who has stood by the side of Garrison, Watson, and Douglass in his own country, will be faithful to the cause of the Slave in this.

On motion, it was voted that James Barnaby, Jesse Holmes, A. Hisey, Isaac Treco, Mercy L. Holmes, and Sarah Coates, be a Committee to take subscribers to A. S. Bugle in the meeting. Forty individuals subscribed.

The discussion pending at the adjournment of the morning session was resumed by H. Preston in the negative, and O. Johnson, and H. C. Wright in the affirmative; and after an animated debate, the resolutions were unanimously adopted.

Truman Case offered the following resolution, which was advocated by himself and H. C. Wright, and adopted.

Resolved, That the church whose ministers are loud in their denunciations and rebukes of infant sprinkling, but are dumb on the question of infant selling and infant chattelizing; who labor assiduously to get men's bodies baptized in water, but say not a word to save and redeem them from the man's lot and the auction block, should be regarded as a base counterfeit on true Christianity.

ty, as hopelessly corrupt and apostate, false to God and man, and for whose destruction and overthrow we should continually labor.

Sarah Coates, on behalf of those interested in holding Anti-Slavery Fairs, offered the following Resolution, which was unanimously adopted:

Resolved, That this Society earnestly recommended to the attention of the friends of the cause the Anti-Slavery Fair, to be held in Ravenna, the ensuing Autumn, and request the continuance of contributions of labor, materials and money in its aid.

The remaining resolutions reported by the Business Committee, were then taken up and adopted without opposition.

The amount of money and pledges taken up (including the amount reported by the Finance Committee,) and profits on sales of books donated to the Society, during the meeting, amounted to about \$500.

On motion, Resolved, That the unforgotten thanks of this Society, be tendered to the friends in this vicinity, for their kindness and the faithful manner in which they have entertained the members in attendance during this meeting.

Adjourned sine die.

LOT HOLMES, Sec'y.

Cuba--Slavery and the Slave Trade.

Mr. Bryant, in a recent letter from Havana to the Evening Post, states that the Slave Trade between the Island of Cuba and the coast of Africa is carried on quite briskly and openly of late, the Government of Cuba conniving at and profiting by the atrocious traffic. A cargo of five hundred human chattels was recently landed on the southern part of the Island, and it is understood that one hundred and seven more of the poor creatures died on the horrid passage from their native land. During the partial suppression of the foreign trade some years ago, slaves advanced very much in value, and owners found it for their interest to treat them with that degree of humanity supposed to be most conducive to vigorous health and long life. But under the present revival of the trade their lives will probably become of less consequence to their owners, and they will again be overtasked and worn out without pity, as they are said to have been formerly.

Hardly more than half of the Island of Cuba has ever been reduced to tillage. There is a demand, therefore, for laborers, on the part of those who wish to become planters, and this demand is supplied not only from the coast of Africa, but from the American continent and south-western Asia.

Mr. Bryant saw several of the Yucatan Indians who had been taken prisoners of war and sold to the whites of Cuba under a pretended contract to serve for a certain number of years. The dealers in this kind of merchandise were also bringing in the natives of Asia and disposing of their services to the planters in a similar way. There are said to be six hundred of these people in the City of Havana. The authorities have issued an ordinance declaring what shall be the daily ration of these new-made slaves; also, how many lashes the master may inflict for misbehavior.

Such, says Mr. Bryant, is the manner in which the Government of Cuba sanctions the barbarity of making slaves of the freeborn men of Yucatan. The ordinance, however, betrays great concern for the salvation of the souls of those whom it thus delivers over to the lash of the slave-driver. It speaks of the Indians from America as Christians already, but while it allows the slaves imported from Asia to be flogged, it directs that they shall be carefully instructed in the doctrines of our holy religion.

Yet the policy of the Government favors emancipation. The laws of Cuba permit any slave to purchase his freedom on paying a price fixed by three persons, one appointed by his master and two by a magistrate. He may, also, if he pleases, compel his master to sell him a certain portion of his time, which he may employ to earn the means of purchasing his entire freedom.

It is mainly owing to these laws, no doubt, that there are so many free blacks in the Island, and if the foreign slave-trade could be entirely suppressed the slaves would all emancipate themselves ultimately. The population of Cuba is now about 1,350,000, rather more than half of whom are colored persons, and one out of every four of the colored population is free. The mulattoes emancipate themselves as a matter of course, and some of them become rich by the occupations they follow. The prejudices of color is by no means so strong in Cuba as in the United States. There is little difficulty in smuggling people of mixed blood, by the help of legal forms, into the white race, and if they are rich, into good society, provided their hair is not frizzled.

Mr. Bryant thinks there is no great prospect of annexing Cuba to the United States. Old Spain will, of course, not be found willing to relinquish a possession from which she draws an annual revenue of twelve millions of dollars. Besides, she sends there her needy nobility, and those for whom she would provide, to fill the lucrative offices.—The priests, the military officers, the civil authorities, every man who fills a judicial post or holds a clerkship, is from Old Spain.

The people are not likely to take up arms to emancipate themselves; for while many of them would greatly prefer a union with the United States, they are by no means sufficiently united in that object to encounter successfully the power of the mother country. Of course, says Mr. Bryant, if Cuba were to be annexed to the United States, the slave trade with Africa would cease to be carried on as now, though its perfect suppression might be found difficult. Negroes would be imported in large numbers from the United States, and planters would emigrate with them. Institutions of education would be introduced, commerce and religion would both be made free and the character of the islanders would be elevated by the responsibilities which a free Government would throw upon them. The planters, however, would doubtless adopt resolutions insuring the perpetuity of Slavery; they would unquestionably, as soon as they were allowed to frame ordinances for the Island, take away the facilities which the present laws give them for effecting their own emancipation.

ASCENDING SLAVES.—Quite a number of slaves have lately fled from London Co. Va. and when some of them were arrested they produced well executed free papers, which proved to be forged.—Baltimore Clipper, 11th